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Strictures - 1836



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STRICTURES,

&c.

STRICTURES

ON A LATE PUBLICATION,

ENTITLED

“A REMONSTRANCE

TO THE

SOCIETY OF FRIENDS.”

LONDON :

J. & A. ARCH, CORNHILL ; DARTON AND HARVEY,
 GRACECHURCH-STREET ;
 AND E. FRY & SON, BISHOPSGATE-STREET ;

G. DAVY, BRISTOL ; E. FRY, JUN., PLYMOUTH ;
 AND THOMAS BALLE, EXETER.

1836.

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✎ ALTHOUGH this little tract is published anonymously,
it is not intended thereby to avoid responsibility:—the Author
of the “Remonstrance” will have early information from whom
it emanates.

E

STRICTURES, &c.

WHEN any writer, but particularly one of high religious pretensions, undertakes to sit in judgment on the religious principles of a Society, claiming to be Christian as well as himself, he should not suffer his mind to be biassed by prejudices—he should refrain, not only from direct misrepresentation, but also from giving a false colouring to the subjects of his criticism: he should recollect that he himself is not infallible. His own interpretation of Scripture differing in some points from that of many other Christian professors, should induce him to judge with caution and charity; and to remember one point of doctrine, in which we should all agree, namely,—to do to others as we would wish them to do to us.

That these considerations have not sufficiently influenced the Author of the “Remonstrance to the Society of Friends,” it is the purpose of the following remarks to show. But it is not intended to enter into much discussion, as to the ground of the doctrines held by the Society of Friends, the correctness of which is so peremptorily denied by B. W. Newton. These doctrines have been so ably explained, and vindicated by the authors whom he impugns, by several subsequent writers, and by the authorized publications of the *Society*; that we should have little more to do in defending

them, than to repeat what has been already written. We trust that the fair extracts that we shall give in contrast with the partial quotations, and mutilated passages put forth by B. W. N. will place the unwary reader of the "Remonstrance" on his guard; and we earnestly request that he will compare and judge dispassionately. Let him divest himself as much as possible of all previous bias; and if we do not greatly mistake, he will find that the doctrines held by the Society of Friends have been very unfairly represented in the "Remonstrance," and that these doctrines are in strict accordance with the Inspired Writings.

The latitude which B. W. Newton has taken in the extracts which he has made, and in the inferences which he has attempted to draw from them, is much to be regretted; not only on account of the injustice done to the writers, who are long since deceased, as well as to the Society of Friends generally, but also as deeply affecting the religious reputation of the author of the "Remonstrance" himself.

It is not intended to notice all the incorrect and imperfect quotations which B. W. N. has made from the works which he impugns, a large proportion being of this character; but we shall select a few by way of example, hoping that these may operate as a salutary caution to himself, and also to his unsuspecting readers, to whom we recommend an attentive perusal of the works referred to, in order that they may see what were the *real* sentiments of the authors.

To begin then with the title-page. The texts of Scripture which B. W. N. has inserted by way of motto, are evidently intended to imply, that either the Society of Friends, or the Authors whom he has thought fit to attack, did not "confess Jesus Christ come in the flesh," or that "Jesus is the Christ." Now nothing can be more clear than that a full and positive testimony, has from its establishment been *borne by the Society* or on its behalf, to these fundamental *truths*, as will fully appear in the extracts that will be made

from different writers.* It is now necessary only to add, that such an insinuation is entirely without foundation.

In the preface to the "Remonstrance," it is stated that in "a meeting that was held at the late Annual Conference of the Society of Friends in London, and intended especially for the instruction of the young, their attention was directed to the example of Penn, Barclay, and other ancient Friends; and it was said by one of their ministers, that those who did not follow the principles laid down by them,—who found any thing in the Scriptures, which they had not found, were out of the narrow way, and were going in a track which led to the same point with the broad way, and that was destruction."

Before venturing to make a charge, in such positive terms, one would have thought, that the Author of the "Remonstrance" would have been sure that the words were actually spoken; and he was certainly bound, in common fairness, to have given his authority for so unqualified an assertion. It seems, however, that he has copied the paragraph verbatim from a report of the proceedings of the Yearly Meeting, published by the Editor of the "Christian Advocate" newspaper—a paper notoriously inimical to the Society, and whose report in many other respects—as it is believed to be in this—is strikingly partial and unjust. It is asserted by a person of strict veracity, who was present, that neither the words nor the sentiment in the passage alluded to, were strictly those of the Minister.

At the last Yearly Meeting of the Society in London, it

* And those readers who may desire farther testimony respecting the faith of the Society of Friends in the Divinity and offices of Jesus Christ, may find very ample evidences set forth in Thomas Evans's "Exposition of the Faith of the Religious Society of Friends." To be had at Darton and Harvey's, Gracechurch Street, London.

was thought proper to issue a *written* Epistle, in addition to the general *printed* Epistle, usually addressed to the Quarterly and Monthly Meetings. From this *written* Epistle, B. W. N. has selected the following paragraph, and made it a kind of text, whereon to ground an accusation against the Society. "We would earnestly but affectionately recommend to our dear Friends generally, but especially to those in early life, the frequent and serious perusal of their writings, (i. e. of the early Friends;) replete as they are with instructive evidence of the sufficiency of that foundation upon which it was their concern to build, and eminently calculated, as we believe they are, to impress the mind with a deep sense of the importance of the experimental work of religion on the heart."

B. W. Newton then says: "It would be greatly to be lamented under any circumstances, that the minds of the young, should be directed to the writings of men instead of the Holy Scriptures; but when we consider the real character of the works which are thus recommended, we can only hope that such a departure from the doctrines of Christ may be repented of and forgiven."

Here then is a plain charge insinuated, that the Yearly Meeting directed the minds of the young to the writings of men, *instead of* the Holy Scriptures. Will the reader believe, that any one could make such a charge in the face of the following evidence? The written epistle from which B. W. N. has taken the foregoing extract, and the printed epistle which accompanied it, and to which he had access, contain the following paragraphs.

"In looking back on our history, and the testimonies which we believe were given our forefathers to bear, we clearly recognise that larger view which they were brought to take of the spiritual offices of Christ, as the foundation of all which distinguished them from other Christian professors."—And then, after enumerating divers particulars of doctrine, the Meeting gives the following impressive ex-

hortations. "We are anxious that whilst parents are diligent in instructing their children in the blessed truths of Holy Scripture, and concerned to recommend them in prayer unto God, they may never allow any thing to escape their lips, that may discourage the attendance of our Meetings that may be held in silence." "Be sober-minded and lowly of heart. Frequently retire alone to wait before the Lord, and in deep prostration of soul to ask for the renewings of the Holy Ghost. Believe in the reality of its sensible operations. A willing and true acceptance of this doctrine can never interfere with a just value for the whole truths of the Bible; on the contrary, it will render them more precious to you, and lead you to accept the blessed Gospel in its everlasting fulness."—

Written Epistle.

"Our forefathers in the Truth, were, as we believe, remarkably visited with the day-spring from on high, and under the fresh and powerful influences of the Holy Ghost, were enabled to proclaim among men, the purity and spirituality of the Gospel of our Redeemer. They professed to be instructed in no new truths—they had nothing to add to the faith once delivered to the saints, they cordially acknowledged the divine authority of the Holy Scriptures; they were deeply versed in the contents of the Sacred Volume; and they openly confessed, that whatsoever doctrine or practice is contrary to its declarations, must be accounted and reckoned a delusion of the devil."—"Whilst we are anxious that all our members should exercise a daily diligence in the perusal of the Sacred Volume, we would earnestly invite them to wait and pray, for that divine immediate teaching, which can alone effectually illuminate its pages, and unfold their contents to the eye of the soul. 'For what man knoweth the things of a man, save the spirit of man, which is in him? even so the things of God knoweth no man, but the Spirit of God.' As this is our humble endeavour, the various features of

“divine truth will be gradually unfolded to the seeking mind.—We beseech you, dear Friends, carefully to avoid all partial and exclusive views of religion, for these have ever been found to be the nurse of error. The truth, as it is in Jesus, forms a perfect whole ; its parts are not to be contrasted, much less opposed to each other. They all consist in beautiful harmony ; they must be gratefully accepted in their true completeness, and applied with all diligence to their practical purpose ; that purpose is, the renovation of our fallen nature, and the salvation of our never-dying souls.”—*Printed Epistle.*

It is hoped that these extracts are sufficient to show, that nothing could have been farther from the intention of the Yearly Meeting, than to recommend the perusal of the writings of our early Friends, “*instead of the Holy Scriptures;*” nor is there any thing in the construction of the paragraph in question, which will bear the interpretation which the author of the “Remonstrance” has thought fit to put upon it ; and it seems difficult to conceive a motive for any one risking his credit, as a man and a Christian, by making such a charge.

But it is proper to remark, that in recommending the writings of the early members of our Society to Friends generally, but especially to our youth, it was by no means intended exclusively, or even chiefly to direct their attention to those of a *controversial* character. The writings adverted to in that Epistle abound with subjects of much higher interest than discussions on abstruse points of doctrine, however useful these may sometimes be, when properly conducted : but there is a large store of interesting matter, blended with historical detail, to be found in the history of the Society, and in the memoirs of its first members, as well as in many of a more recent date. And there are works that treat of the religious experience and pious course of those worthies, from their first entrance into the Christian life to that happy and peaceful and frequently *triumphant*

close, which was their blessed portion; and amongst the last, let it be remembered, are some of those, whose writings are now so uncharitably condemned by B. W. Newton. What must be thought of the Christian moderation of a writer, who characterizes the recommendation of such works, as "a departure from the doctrine of Christ, requiring to "be repented of, and forgiven."

Before entering on the examination of some of the extracts in the "Remonstrance," taken from Friends' writings, it may be proper to premise, that there was at the first rise of our Society, much controversy among the different religious professors. The Society of Friends had its full share therein, and its principles were vehemently impugned from various quarters. William Penn took an active part in repelling the attacks made upon it; in consequence of which, soon after he had joined the Society, he published a pamphlet, called "The Sandy Foundation shaken;"—a work more intended to controvert certain of his adversaries' statements, than to exhibit his own religious creed; in which he expressed himself strongly, and it would seem not with sufficient clearness and caution; his sentiments were in consequence much misunderstood. In order to explain those parts which had given offence, he wrote another tract which he entitled, "Innocency with her open Face, presented by way of Apology for the Sandy Foundation shaken." It is from these that B. W. Newton has drawn most of his objections to the sentiments of Penn, and he seems to consider him as holding Socinian principles. (Remonstrance, p. 10.) Penn however denied in the fullest manner the doctrines which were imputed to him. See his works, vol. i. p. 66. But his belief in the Divinity of Christ—Redemption—Remission—Justification and Salvation by Him—the benefits that accrue by his sufferings and death, are more clearly and fully set forth in vol. i. p. 259 to 271, which is much too long to be transcribed here. This ought to satisfy every unprejudiced mind, that Penn

was so far from being a Socinian, that he was a true believer in the Divinity of Christ, and in the Father, Son, and Holy Spirit, according to the Scriptures.*

It has just been stated, that the treatise, "Innocency with her open Face," was intended as an apology for, or *explanation* of, "The Sandy Foundation shaken." We have

In Chapter I. of the "Remonstrance," B. W. Newton insinuates that Wm. Penn did not believe "in the unity of God;" and "that the Father, the Son, and the Spirit are equally God;" and speaks of "the distinct and co-existent agency of the Father, the Son, and the Spirit," as a doctrine denied by Penn: and, in a note appended to this chapter, B. W. N. alludes to the prevailing tendency in Quakerism to this heresy, &c. Had the author of the "Remonstrance" impartially examined the writings of Penn, he could not have failed to have found ample declarations of faith in the blessed doctrines here alluded to. The two following extracts must, in justice to Penn and to his contemporaries in religious profession, be presented to the reader. The first is from Penn's "Serious Apology," Vol. II. chap. VI. pages 66 and 67, (fol. 1726.)—"I am constrained, for the sake of the simple hearted, to publish to the world of our faith in God, Christ, and the Holy Spirit. We do believe in One only holy God Almighty, who is an Eternal Spirit, the Creator of all things. And in One Lord Jesus Christ, his only Son, and express image of his substance, who took upon him flesh, and was in the world; and in life, doctrine, miracles, death, resurrection, ascension, and mediation, perfectly did, and does continue to do, the will of God; to whose holy life, power, mediation, and blood, we only ascribe our sanctification, justification, and perfect salvation. And we believe in One Holy Spirit, that proceeds and breathes from the Father and the Son."

The second is from W. Penn's Key, &c. Vol. II. p. 789. (fol. 1726.) "They (the people called Quakers) own the Scripture Trinity, or Holy Three, of Father, Word, and Spirit, to be truly and properly One. That Christ is God, and that Christ is man; that he came in the flesh, died, and rose again, ascended, and sits on God's right hand, the only sacrifice and Mediator for man's happiness."

therefore a right to refer to the Author's sentiments as expressed in the latter work, in order to ascertain the validity of the charge of Socinianism, now revived by the author of the "Remonstrance."

Chapter II. of B. W. N.'s work is entitled, "Penn's Opinion of Socinus," and the following extract from "Innocency with her open face" is given:—

"As to my being a Socinian, I must confess that I have read of one Socinus, of (what they call) a noble family in Sene, in Italy, who about the year 1574, being a young man, voluntarily did abandon the glories, pleasures, and honours of the great Duke of Tuscany's court, at Florence, (that noted place for all worldly delicacies,) and became a perpetual exile for his conscience; whose parts, wisdom, gravity, and just behaviour, made him the most famous with the Polonian and Transylvanian Churches;—but I was never baptized into his name, and therefore deny that reproachful epithet: and if in any thing I acknowledge the verity of his doctrines, it is for the truth's sake, of which in many things, he had a clearer prospect than most of his cotemporaries; but not therefore a Socinian, any more than a son of the English church, because I justify many of her principles since the Reformation, against the Roman church." On this passage B. W. Newton makes some remarks, calculated to impress his readers with the belief, that Penn favoured the doctrines of Socinus, concluding those remarks thus:—"I doubt not, that William Penn felt far more unity with the writings of Socinus, than with those of Melancthon or Cranmer." (Remonstrance, page 10.)

Now the reader is requested particularly to observe that there is nothing in this quotation, that will, in the least degree, bear such a construction. Penn states distinctly, that he considers the name itself, "*a reproachful epithet.*" And as to his saying that Socinus had a *clearer* prospect than most of his *cotemporaries*, there were many others to whom the term *cotemporaries* might apply, besides the German, Swiss, and

English reformers, to whom B. W. N. alludes—and as Socinus resided in Italy, it is probable that Penn meant those of that country, who it is well known were generally Papists. But our author has in this instance been guilty of an act of great injustice to William Penn, for he has, most unwarrantably, suppressed two paragraphs which immediately precede the one he has selected, testifying in the strongest manner, his full belief in the divinity of our Lord and Saviour Jesus Christ. In addition to other matter to the same effect, Penn says,—

“ In the beginning was the Word, (which the Greeks sometimes understand for Wisdom and Divine Reason,) and the Word was with God, and the Word was God; all things were made by him, and without him was not any thing made that was made. For by him were all things created, that are in heaven and that are in earth. He is before all things, and by him all things consist, upholding all things by the word of his power, &c. Wherefore I am still confirmed in the belief of Christ the Saviour’s divinity, for he that made all things, and by whom they consist and are upheld, because before all things; he was not made or upheld by another, and consequently is God. Now that this Word that was made flesh, or Christ the light, power, and wisdom of God, and Saviour of men, hath made all things, and is he by whom only they consist and are upheld, because He was before them, is most evident from the united passages of Scripture; therefore he was not made, nor is he upheld, by any other power but his own, and consequently is truly God. In short, this conclusive argument for the proof of Christ the Saviour’s being God, should certainly persuade all sober persons of my innocency and of my adversaries’ malice. He that is the everlasting wisdom—the divine power—the true light—the only Saviour—the creating word of all things, (whether visible or invisible) and their upholder by his own power, is without contradiction, God: but all these qualifications and divine properties are by the concurrent

“ testimonies of Scripture ascribed to the Lord Jesus Christ, “ therefore without a scruple, I call and believe Him really “ to be, the mighty God.” William Penn adds, “ Judge “ then impartial readers, to whom I appeal in this concern, “ whether my Christian reputation hath not been un- “ worthily traduced ; and that these several persons who have “ been posting out their books against me, (whilst a close “ prisoner,) have not been beating the air, and fighting with “ their own shadows, in supposing what I never thought, “ (much less writ of) to be the intention of my book ; and “ then as furiously have fastened on me their own conceits, “ expecting I should feel the smart of every blow, who “ thus far, am no ways interested in their heat.”—Vol. I. page 66. (fol. Vol. I. p. 268.)

Christian and candid reader ! is it fair thus to suppress important paragraphs in immediate juxta-position, which give an entirely different view of an author’s sentiments from that attempted to be exhibited by B. W. Newton ? Does this evince an attachment to that chief of Christian graces, *charity*, or Christian love ? a grace that is described as excelling even *faith* itself. If William Penn had reason to complain in *that* day, that his “ Christian reputation had been unworthily tra- “ duced,” when the explanation of his first work had not appeared ; how much more forcibly will the complaint apply in this day *against the author of the “ Remonstrance,”* who suppresses this important explanation, and endeavours to fasten on Penn a charge of Socinianism by an isolated quotation, and an inference absolutely contrary to the premises.*

* The following extract of a letter from Wm. Penn to John Collenges, dated Rickmansworth, 22nd of 11th mo. 1673, may also be adduced in further justification of W. Penn.

“ The matter insisted upon relating chiefly to us on this occasion was, ‘ that we in common with Socinians do not believe Christ to be *the eternal Son of God* ;’ and I am brought [forward] for proof *of the charge*. To this hath been already answered, that my book

From Chapter III. of the "Remonstrance" it appears that because Wm. Penn denied the "vulgar," or in other words, *the then commonly received*, "doctrine of satisfaction," which was maintained in a very unscriptural manner, B. W. Newton concludes that he denied the doctrine of the atonement.

called *The Sandy Foundation shaken*, touched not upon this, but "*Trinity*" and "*separate personality*," &c. But this will not serve thy turn; thou must both accuse us, and *then wring and rack our books to maintain it*. I have two things to do; first, to show I expressed nothing that divested Christ of *his divinity*; next, to declare my true meaning and faith in the matter. I am to suppose that when any adversary goes about to prove his charge against me out of my own book, he takes that which is most to his purpose. Now let us see what thou hast taken out of that book so evidently demonstrating the truth of thy assertion: I find nothing more to thy purpose than this, *that I deny a trinity of separate persons in the Godhead*; ergo, what? ergo, *William Penn denies Christ to be the only true God*; or, *that Christ the Son of God is from everlasting to everlasting God*. Did ever man yet hear of such argumentation? Doth Dr. Collenges know logic no better; but (which is more condemnable in a minister) hath he learnt charity so ill? Are not *trinity* and *personality* one thing, and Christ's being the eternal Son of God another? Must I therefore necessarily deny his divinity, because I justly reject *the Popish school personality*? This savours of such weakness or disingenuity, as can never stand with the credit of so great a scribe to be guilty of.

But now I will tell thee my faith in this matter: I do heartily believe that Jesus Christ is the only true and everlasting God, by whom all things were made that are made, in the heavens above, or the earth beneath, or the waters under the earth; that he is, as omnipotent, as omniscient and omnipresent—therefore God. This is confessed by me in two books, printed a little before the *Sandy Foundation shaken*, viz. *Guide Mistaken*, p. 28, and *Truth Exalted*, p. 14, 15; also at large in my *Innocency with her open Face*. I think I have dealt very honestly with thee, I am sure to the satisfaction of my own conscience; and it is not my fault if it be *not to the better* information of thine.

"What dangerous inquiry and wanton curiosity is that, which cannot sit down with this Scripture definition, 'There be three

That Penn and his fellow-professors owned this blessed doctrine, is evident from various portions of his works. We subjoin an extract from his "Primitive Christianity Revived," p. 867 "We do believe that Jesus Christ was our holy sacrifice, atonement, and propitiation; that he bore our iniquities; and that by his stripes we were healed of the wounds Adam gave us in his fall; and that God is just in forgiving true penitents, upon the credit of that holy offering Christ made of himself to God for us, and that what he did and suffered, satisfied and pleased God, and was for the sake of fallen man, that had displeased God; and that through the offering up of himself once for all, through the eternal Spirit, he hath for ever perfected those, in all times, that were sanctified, who walked not after the flesh, but after the Spirit. (Rom. viii. 1.)

In the "Remonstrance," page 12, Chapter IV., is entitled "Barclay's denial of Original Guilt." Then follows a quotation, *marked as such*, from his Apology, Prop. 4. Sec. 2. "We do not ascribe any whit of Adam's guilt to men, *unless* "they make it theirs by the like acts of disobedience." The unwary reader will doubtless conclude that this passage stands in the original precisely as it is here given. This conclusion however would not be correct, for Barclay in the same section, having referred to the condition of man in the

that bear record in heaven, the Father, the Word, and the Spirit?" —The confusion both ancient and modern *Doctors* have been brought into by their human inquisition after *this mystery*, sufficiently proves, how much better it is *to let it alone*; for they do but fool themselves in meddling, and more in determining about things they *are at last forced to say, they do not understand*.

"—He that would not have me mistaken, on purpose to render his charge against me just, whether it be so or not, may see in my apology for the *Sandy Foundation* shaken, that I otherwise *meant than I am characterized*.—Appendix to the Author's Life.

fall, says, "So that, though we do not ascribe any whit of Adam's guilt to men *until* they make it theirs by the like acts of disobedience, *yet we cannot suppose that men, who are come of Adam naturally, can have any good thing in their nature, as belonging to it; which he, from whom they derive their nature had not himself to communicate.*" That which is here inserted in Italics is omitted by B. W. Newton; but it is evidently necessary, in order to understand the full meaning of the author, that the entire sentence be read. The reader is also requested to notice B. W. Newton's having, in this passage from Barclay, which he places at the head of his chapter *as a quotation*, made an important though small alteration in the wording of it. Barclay says, "so that though we do not ascribe any whit of Adam's guilt to men *until* they make it theirs," &c. But B. W. Newton, as though he would make Barclay evade an acknowledgment of the sinful nature of Adam's posterity, inserts it conditionally, *unless* they make it theirs by the like acts of disobedience. The candid reader will perceive, by a reference to the Apology, Prop. IV. that Barclay declares the natural state of man to be "fallen, degenerated, and dead; yet he shows that it does not thence follow, that they who are under a physical impossibility of either hearing, knowing, or understanding any law, (which is clearly the case with infants,) lie under an imputation of *actual guilt*; for the apostle says that "sin is the transgression of the law," and again, "sin is not imputed where there is no law." Rom. iv. 15.

The unjust reflection applied to the motives of the Apologist by B. W. N. at the close of this chapter, (IV.) is utterly unworthy an author who opens his work with a declaration, that his object is to show *the real character* of the doctrines of Barclay; for any one who, with an unprejudiced mind, reads the Apology, must perceive what ample testimony is borne to the blessed doctrine, of Christ being "The Lord our Righteousness." See particularly Apology, Prop. VII. page 205, 206.

In Chapter V. of the "Remonstrance," entitled "Justification by imputed Righteousness denied by Penn and Barclay," is a partial extract from Penn, vol. i. p. 44, in which the whole of the introductory part of the original sentence is omitted, as well as two lines in that part which it pretended to insert entire, and which is marked by Newton as a quotation. The title of the paragraph in W. Penn, from which the extract in question is taken, is "The justification of impure persons by an imputative righteousness refuted from Scripture," vol. i. p. 43, and the reader is requested particularly to mark, that the author of the "Remonstrance" has headed his chapter thus—"Justification by imputed Righteousness denied by Penn and Barclay;" leaving out the very important words "*of impure persons*," and which forms the principal point at issue, between Friends and others, on this branch of Christian doctrine.*

"*The son shall not bear the iniquity of the father, the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. 'When a righteous man turneth away from his righteousness, for the iniquity which he hath done, shall he die;' again, 'When the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive; yet saith the house of Israel, the ways of the Lord are not equal; are not my ways equal?' Ezekiel xxxiii. 20, 26, 27, 28. If this was once equal, it is so still, for God is unchangeable: and therefore I shall draw this argument, that the condemnation or justification of persons is not from the imputation of another's righteousness; but the actual performance, and keeping of God's righteous statutes or commandments, otherwise God should forget to be equal; therefore how wickedly unequal are those, who, not from Scripture evidences, but their own dark conjectures, and interpretations*

* By the term *impure persons*, Penn evidently means *unrepenting persons*—such as continue in sin.

"*of obscure passages*, would frame a doctrine so manifestly
 "inconsistent with God's most pure and equal nature, making
 "*him* to condemn the righteous to death, and justify the
 "*wicked* to life, from the imputation of another's righteousness; a most unequal way indeed!"

The parts in italics are suppressed by the author of the
 "Remonstrance."

"Remonstrance," chapter v. p. 13.

"Christ's imputed righteousness is not found in all the Bible." (Barclay, margin, p. 215.)

"Christ was among men accounted a sinner and numbered
 "among transgressors, yet that God reputed him a sinner
 "is by me denied.—And indeed it may be thought strange
 "how some men have made this (i. e. imputed righteousness)
 "so fundamental an article of their faith, which is so contrary
 "to the whole strain of the Gospel, a thing which Christ in
 "none of all his sermons and gracious speeches ever willed
 "any to rely on, always recommending to us works as instrumental in our justification." (Barclay, id.)

It is indeed strange that any author, even if his religious profession had been slight, should feel himself at liberty in point of conscience, so to mutilate the writings of another, as the author of the "Remonstrance" has done in this instance. A marginal note is given, instead of the sentence to which that note refers; the parts of the paragraph to which that note refers, are transposed, and the whole is so managed as to obscure the meaning of Barclay. As it is necessary that the whole of the paragraph should be read, clearly to understand the drift of the author, and as it expresses in a clear and convincing manner, his views on the doctrine of justification by imputed righteousness, we transcribe it *verbatim*, and the reader will again observe, that the parts in italics are omitted by B. W. Newton.

"*They (our opponents) object 2 Cor. v. 21, "For he hath made him to be sin for us who knew no sin, that we*

"might be made the righteousness of God in him.' From
 "whence they argue, 'that as our sin is imputed to Christ,
 "who had no sin; so Christ's righteousness is imputed to us
 "without our being righteous.' But this interpretation is
 "easily rejected; for though Christ bare our sins and suffered
 "for us, and was among men accounted a sinner, and num-
 "bered among transgressors, yet that God reputed him a
 "sinner is nowhere proved; for it is said, 'He was found
 "before him holy, harmless, and undefiled, neither was there
 "any guile found in his mouth.' That we deserve these things
 "and much more for our sins, which HE endured in obedience
 "to the Father, and according to His counsel, is true; but that
 "ever God reputed him a sinner is denied; neither did he ever
 "die that we should be reputed righteous, though no more
 "really such than he was a sinner, as hereafter appears. For
 "indeed if this argument hold, it might be stretched to that
 "length, as to become very pleasing to wicked men, that love
 "to abide in their sins: for if we be made righteous, as
 "Christ was made a sinner, merely by imputation, then as
 "there was no sin, not in the least in Christ, so it would
 "follow, that there needed no more righteousness, no more
 "holiness, no more inward sanctification in us, than there
 "was sin in him. So then by his being made sin for us,
 "must he understood his suffering for our sins, that we
 "might be made partakers of the grace, purchased by Him,
 "by the workings whereof we are made the righteousness of
 "God in Him. For that the apostle understood here, a
 "being made really righteous, and not merely a being re-
 "puted such, appears by what follows; seeing in verses 14,
 "15, 16, of the following chapter, he argues largely against
 "any supposed agreement of light and darkness, righteous-
 "ness and unrighteousness, which must needs be admitted if
 "men are to be reckoned ingrafted in Christ, and real
 "members of Him, merely by an imputative righteousness
 "wholly without them, while they themselves are actually
 "unrighteous. And indeed it may be thought strange, how

"some men have made this, so fundamental an article of
 "their faith, which is so contrary to the whole strain of the
 "gospel; a thing which Christ in none of all his sermons
 "and gracious speeches ever willed any to rely on, always
 "recommending to us works as instrumental to our justifi-
 "cation. *And the more it is to be admired, because that sen-
 "tence or term, so frequently in their mouths, and so often
 "pressed by them as the very basis of their hope and confi-
 "dence—to wit, 'the imputed righteousness
 "of Christ,' is not to be found in all the
 "Bible, at least as to my observation. Thus
 "have I passed through the first part, and
 "that the more briefly, because many who assert this justifica-
 "tion by bare imputation, do nevertheless confess, that even
 "the elect are not justified, until they be converted; that is,
 "not until this imputative justification be applied to them by
 "the Spirit."*

Christ's imputed
 righteousness not
 to be found in all
 the Bible.

Before we proceed to another chapter, we may remark
 that it is evident from the manner in which the quotation
 from Barclay is given, in the "Remonstrance," viz. "Christ's
 "imputed righteousness is not found in all the Bible," that
 the author wished it to be considered, that Barclay was in
 error; and this shows the injustice that may be done to an
 author's meaning, by a deviation from his own words. The
marginal note from which the extract is given, may not have
 been made by Barclay, it is often done by an editor; but
 had B. W. N. given the sentence in full, instead of the refer-
 ence, his readers would have seen, that Barclay's objection
 lay against an imputative righteousness, "*wholly without
 "them, whilst they themselves were actually unrighteous."*
 The manner in which B. W. N. has given the extract, de-
 prives Barclay of that guard which he had placed against
 the implication; for he says, "*That sentence or term,*" the
 imputed righteousness of Christ, "*is not to be found in
 all the Bible, at least as to my observation.*" And B. W. N.
 himself seems to admit the correctness of R. Barclay's view

farther on:—see his note to this chapter, page 94 of the “Remonstrance.”*

In the sixth chapter of the “Remonstrance,” page 15, entitled “Barclay’s doctrine on Justification,” we find that in the extracts from page 208 of the Apology, important introductory matter, from page 7, relative to the sufferings and death of Christ bringing remission of sins, &c. is omitted; and what is given, is made to appear as two sentences; whereas they are parts of the same sentence, connected in the original by what is so unfairly left out.

Again, the next extract from the Apology, page 205, is mutilated. In the original it stands thus:—the words in italics are not inserted by B. W. N.

“We understand *not* by this justification by Christ, *barely* “the good works, even wrought by the spirit of Christ; for “they, as Protestants truly affirm, are rather an effect of justification than the cause of it; but we understand the formation of Christ in us,—Christ born and brought forth in “us; *from which good works as naturally proceed, as fruit* “*from a fruitful tree.* It is this inward birth in us, bringing “forth righteousness and holiness in us, that doth justify “us; *which, having removed and done away the contrary*

* The quotation, in the note, at page 15 of the “Remonstrance,” purporting to be taken from Fisher’s Works, is also a mutilated portion of a sentence; by which means the main part of it, describing *what* is “an outward imaginary imputation,” &c. is withheld from the reader; and it is a mutilation of a precisely similar character to those of Barclay at the head of the chapter. But B. W. Newton gives out that such expressions were the words used by (or as he writes “is called by Thomas Fisher.”) Now the truth is, that the expressions which he quotes are the words of an index or table affixed to his works; *which works*, let it be observed, were not published and indexed, until some years after his decease, which occurred whilst a prisoner for conscience sake.

*"nature and spirit that did bear rule and bring condemnation,
 "—now is in dominion over all in our hearts."**

In order that the reader may be able to judge correctly of Barclay's sentiments on this important doctrine of justification, it appears desirable to introduce some further extracts from the "Apology." The mutilated portions with which B. W. N. has headed his sixth chapter are calculated to mislead, and to convey an idea, that a being made inwardly just by the power of Christ's Spirit, was the *only* view in which the Apologist admitted this doctrine; whereas he says, "We consider then our redemption in a two-fold respect or state; both which, in their own nature, are perfect, though, in their application to us, the one is not, and cannot be, without respect to the other. The first is the redemption performed and accomplished by Christ, in His crucified body without us; the other is the redemption wrought by Christ in us. By the first of these two, we that were lost in Adam, plunged into the bitter and corrupt seed, unable of ourselves to do any good thing, but naturally joined and united to evil, forward and propense to all iniquity, servants and slaves to the power and spirit of darkness, are, notwithstanding all this, so far 'reconciled to God by the death of His Son,' while enemies, that we are put into a capacity of salvation, having the glad tidings of the gospel of peace offered unto us; and God is reconciled unto us in Christ, calls and invites us to himself: in which respect we understand these Scriptures,—'He who did no sin, His ownself bare our sins in His own body on the

* Is not this doctrine clearly an illustration of the apostle's address to his children for whom "he travailed" in birth, until Christ "should be formed in them?" What is meant by this mysterious inward formation? Again, how often does the beloved disciple John speak of believers being "born of God!" *What birth is this, by which the world is overcome, and sin not committed?*

"tree," &c. &c. &c. By the second we witness this capacity
 "brought into act, whereby receiving, and not resisting the
 "purchase of his death, to wit, the light, spirit, and grace
 "of Christ revealed in us, we witness and possess a real, true,
 "and inward redemption from the power and prevalency of
 "sin; and so come to be really and truly redeemed, justified,
 "and made righteous, and to a sensible union and friendship
 "with God. Thus 'He died for us that He might redeem
 "us from all iniquity,' " &c.

Under § VII. of this same chapter or proposition, in the
 Apology, Barclay writes: "I suppose I have said enough
 "already to demonstrate how much we ascribe to the death
 "and sufferings of Christ, as *that* whereby satisfaction is
 "made to the justice of God, remission of sins obtained,
 "and this grace and seed purchased, by and from which this
 "birth proceeds. The thing now to be proved is, that by
 "Christ Jesus formed in us we are justified, or made just:"
 and, as if Barclay would guard his reader against the possi-
 bility of the misrepresentation which is implied by the par-
 tial extracts inserted in the "Remonstrance," he continues
 the paragraph thus: "Let it be marked, I use justification
 in *this* sense upon this occasion."

The chapters on the Scriptures, as well as the preface, are
 evidently intended to convey an impression that Friends
 undervalue these inestimable writings. Nothing can be
 more opposite to the truth; for the Society fully admits *all*
that the Scriptures claim for themselves. If the reader will
 do us the justice to peruse with attention Barclay's propo-
 sition on the Scriptures, as well as the recorded advices of
 the Yearly Meeting on this head, he will find the implica-
 tion utterly groundless; and it is strange that any one, ac-
 counted, as the author must be, with the principles and
 avowals of the Society, should venture to make the insinua-
 tion that he does. But as it may be inconvenient to some
 readers to refer to these documents,—though they may be

borrowed from many members of the Society,—we shall give a few extracts; earnestly requesting, however, that all who have it in their power, will refer to the works themselves for further information. But previous to our giving these extracts, we must advert to a note in the “Remonstrance,” page 45. “I do not find,” says the author, “among the extracts from “Hicks, any principle more destructive, than this cardinal “principle of Barclay, (regarding the Scriptures,) and I have “observed ITS PRACTICAL OPERATION IN DESTROYING SOULS. “Last year, for example, whilst travelling in Ireland, I met “a physician, who had been educated as a Friend, and professed entire concurrence with the doctrines of Barclay, “though he believed not in the Lamb slain for sin,” &c. &c. Now we will ask, first—how is it possible, whatever might be the *profession* of this physician, that he agreed with the doctrines of Barclay, for Barclay did believe in the Lamb slain for sin. The incautious reader may perhaps be induced to suppose that Barclay was *not* a believer in this fundamental doctrine; (although we admit, that if the note be read with attention, it does not absolutely convey it :) we must therefore refer him to the “Apology,” pages 141 and 203, (8th edition) and many other places.

“We do not intend,” says R. B. “hereby to lessen or to “derogate from the atonement and sacrifice of Jesus Christ; “but on the contrary do magnify and exalt it.” “As we “firmly believe it was necessary that Christ should come, “that by his death and sufferings, he might offer up himself “a sacrifice to God for our sins, who his own self bare our “sins on his own body on the tree; so we believe, that the “remission of sins which any partake of, is only in and by “virtue of that most satisfactory sacrifice, and no other- “wise.” page 141.

“God manifested his love towards us, in the sending his “beloved Son, the Lord Jesus Christ into the world, who “gave himself for us, an offering and a sacrifice to God, “for a sweet-smelling savour; and having made peace,

"through the blood of his cross, that He might reconcile us unto himself, and by the eternal Spirit, offered himself without spot unto God, and suffered for our sins, the just for the unjust, that he might bring us unto God."—page 202.

It is stated that this physician who exhibited a practical proof of the operation of the "cardinal principle of Barclay, in destroying souls," *was educated as a "Friend."* "Remonstrance," p. 46. Be it so—but does it follow, that therefore, he was at that time in unity with Friends? For aught that appears, he might have been disunited, for unsoundness of doctrine.* [SEE APPENDIX A.]

But to return to the subject of the Scriptures.

The following short extracts are from an authorized work of the society, entitled "Rules of Discipline, with Advices:" the reader is referred to the work itself, published by Darton and Harvey, for further information; under the head "Scriptures," the dates appended show when each advice was issued.

* By the rules of the Society, this might be the result; and there have been several instances of persons having been disunited for holding and propagating unsound views of Christian doctrine. The following is from the Book of Rules of Discipline of the Society, page 141, No. 37. "If there be any such gross errors, false doctrines, or mistakes, held by any professing Truth, as are either against the validity of Christ's sufferings, blood, resurrection, ascension, or glory in the heavens, according as they are set forth in the Scriptures, or any ways tending to the denial of the heavenly man, Christ; such persons ought to be diligently instructed and admonished by faithful friends, and not to be exposed by any to public reproach; and where the error proceeds from ignorance and darkness of their understanding, they ought the more meekly and gently to be informed:—but if any shall wilfully persist in error in point of faith after being duly informed, then such to be further dealt with according to gospel order, that the Truth, Church, or body of Christ may not suffer by any particular pretended member, that is so corrupt."

"We recommend it as an incumbent duty on Friends to cause their children to be frequent in reading the holy Scriptures."—1709.

"Let the holy Scriptures be early taught our youth, and diligently searched, and seriously read by Friends, with due regard to the Holy Spirit from whence they came, and by which they are truly opened."—1720.

Similar advice was given in 1728.

"And dear Friends, we tenderly and earnestly advise and exhort all parents and masters of families, that they exert themselves, in the wisdom of God, and in the strength of his love, to instruct their children and families, in the doctrines and precepts of the Christian religion, contained in the Holy Scriptures; and that they excite them to the diligent reading of those sacred writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ."—1732.

Similar advice was repeated in 1740 and 1807.

"Amongst the numerous benevolent undertakings, which now interest the minds of our countrymen, we contemplate with much satisfaction, the general circulation of the holy Scriptures. Our sense of that inestimable treasure has been frequently acknowledged; and we feel ourselves engaged to call the attention of such members as may be employed in this salutary work, to the supreme importance of giving heed to that Divine Word to which the Scriptures bear testimony."—1813.

Advices nearly to the same import were issued by the Yearly Meeting in 1815, 1825, and 1828.

In 1832, the following deeply instructive counsel was transmitted.

"In addition to the practice of the family reading of the *holy Scriptures*, the importance of which we deeply feel, be *encouraged often to read them in private: cherish a humble*

“and sincere desire to receive them in their genuine import ;
 “and at the same time, dear Friends, avoid all vain speculations upon unfulfilled prophecy. Forbear from presumptuously endeavouring to determine the mode of the future government of the world, or the church of Christ. Seek an enlightened sense of the various delusions of our common enemy, to which we are all liable ; ask of God that your meditations upon the sacred writings may be under the influence of the Holy Spirit ; their effect when thus read is to promote and increase practical piety, and the right performance of all our civil and religious duties, and not to encourage vain and fruitless investigations.”

In addition to advice, the following query is read and answered *in writing* from the meetings to the respective Monthly Meetings, from these again to the Quarterly Meetings, and from thence to the Yearly Meeting, once in every year.

“Is it the care of all friends to be frequent in reading the holy Scriptures ; and do those who have children, servants, and others, under their care, train them up in the practice of this religious duty ?”

Now we would appeal to all who have read the “Remonstrance,” we appeal to the author himself, who is well acquainted with these advices, &c.—Is there any ground for the imputation, that the Society undervalues the holy Scriptures ? or that there is a single circumstance that would warrant the unjust charge, that the Yearly Meeting recommended the writings of Friends “*instead* of the holy Scriptures ?” Does not the invariable practice of all writers on our principles, appealing as they do to them in support of our views, and the constant reference to them by our ministers, refute the unjust imputation which the author of the “Remonstrance” endeavours to fasten on us ? And may we not express a hope, that such “a departure (by him) from the doctrines [or precepts] of Christ may be repented of, and forgiven ?”

In the "Remonstrance," page 33, chapter XIII., headed "Penn's false Morality," B. W. Newton has given his readers a faithful extract; and he feels himself called on in this instance to acknowledge, that "the heart of every faithful Christian will cordially respond to the sentiments herein expressed—'Whoso taketh not up his cross daily cannot be my disciple.'" But in the extracts that are given by B. W. N. in the *three succeeding* chapters, he seems to have relapsed into his accustomed inaccuracy of quotation, and then he comes to a very different conclusion from that above expressed. The title-page of this part of "No Cross, no Crown," describes the sayings as "of men eminent for their greatness, learning, or virtue;" whereas in the head of the chapter XIX., of "No Cross no Crown," the word *and* is substituted for *or*. The context evidently shows, that Penn meant, that *some* of the persons referred to possessed one or more of these qualities, but did not mean, that *each* possessed the *whole*. Alexander might be great, but not learned, and the like might be said of others. Penn does not, as B. W. Newton would have his readers believe, describe those persons whom he has named as perfect examples of moral virtue, but merely refers to *some* of their particular acts or sayings, which he considered favourable to it.

On chapter XV. page 38, entitled "Penn's Opinion of the Sayings of the Heathen Philosophers," Vol. I. p. 218, B. W. Newton says:—

"After enumerating many of the sayings of the seven wise men of Greece, among which is a prohibition of swearing, Penn adds the following note:—'Reader, these weighty sayings are *very Scripture itself*, and that as well of the New as of the Old Testament, (so called,) especially where Christ saith, Swear not at all; though spoken seven hundred years before he came into the world.'"

"The following are a specimen of the sentiments which he (Penn) commends, and equalizes with Scripture:" ("Remonstrance," p. 39.)

"Right philosophy is the way to true happiness ; the offices whereof are two—to contemplate God, and to abstract the soul from corporal sense." (p. 218.)

"Purity is acquired by expiations, and by refraining from murder, adultery, and all pollution." (p. 218.)

"To do good is the best course of life." (p. 219.)

Now the reader will be surprised on being informed that *not one* of those "*specimens*," is referred to by Penn in the foregoing *note*. That note is marked (d) in Penn's works, and refers to precepts of those called the "Seven Wise Men," pages 217, 218, viz.

"Follow God: obey the law: worship God: reverence thy parents: suffer for justice: know thyself: consider mortal things: respect hospitality: command thyself: honour Providence: use not swearing: speak well of that which is good: disparage none: praise virtue: do what is just: abstain from evil: instruct thy children: fear deceit: be a lover of wisdom: judge according to equity: curb thy tongue: examine without corruption: do that whereof thou shalt not repent: when thou hast sinned, be penitent: confine thine eye: perfect quickly: pursue what is profitable: be in childhood modest, in youth temperate, in manhood just, and in old age prudent, that thou mayst die untroubled."

Now the reader will observe there is a corresponding sentiment or direction with each of these excellent sayings to be found in the Scriptures. Does not this also correspond with what the apostle says of the Gentiles? "For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

We think it hardly possible that any one can understand Penn, as intending to mean, that the wise sayings of these philosophers are of the same *authority* as the Scriptures. It

is plain that he only meant, that their sayings *corresponded with* the precepts in the Bible ; and it is extremely unfair in the author of the "Remonstrance" to apply a construction on the passage so forced and unwarranted as he does, and to exhibit as "specimens," those sayings which Penn has not referred to in the note.*

In answer to B. W. Newton's chapter XIX. it may be remarked, that he again copies out from an index, instead of the author's work itself. Now we have before shown, in the note, page 19, that these works were not published and indexed until some years after Fisher's decease. The "assertion that the Scriptures are corrupted," at the head of this chapter, as charged against Friends, is to be amply refuted from our authorized writers. R. Barclay, in his "Quakerism Confirmed," says, "We never compared the Scriptures to a mutilated or dim copy : they are a clear and perfect copy, as to all essentials and necessities of the Christian religion ; but they are not the original."

Chapter XX. "Respecting the spiritual flesh and blood of Christ." The two short and imperfect extracts here given from Barclay, are utterly inadequate to convey to the reader any thing like a correct idea of the author's meaning. The subject which is here treated on, is handled, according to

* W. Penn in his "Primitive Christianity Revived," p. 864, Vol. II. fol. alludes to the sayings of Plato, Seneca, &c., collected in the first part of his "Christian Quaker," adding, "that they were compared with the testimonies of Scripture, *not for their authority, but agreeableness.* In them they [his readers] may discern many excellent truths, &c.—a fruit that grows upon no tree but that of life, in [any] age or nation. Some of the most eminent writers of the first ages, as Justin Martyr, Origen, &c. bore them great respect, and thought it no lessening to the reputation of Christianity, that it was defended in many Gentile authors; as well as that they used and urged them to engage their followers to the faith, as *Paul did the Athenians, with their own poets.*"

our view, in a most convincing manner by our Apologist ; we have thought it right to insert in an appendix a considerable portion of his proposition or chapter on the subject, to which we refer the candid and inquiring reader ; and we trust, after an attentive perusal thereof, that he will come to a conclusion more consistent with truth and Christian charity than the author of the "Remonstrance" has done (page 25,) in denouncing Barclay "as an enemy to the Gospel of Christ." [SEE APPENDIX B.]

It is truly said by Barclay, that "The communion of the "body and blood of Christ is a mystery, hid from all natural "men in their fallen and degenerate state, which they cannot understand whilst in that state." And it is a melancholy historical fact, that the different interpretations given by the professors of Christianity of those parts of Scripture which are supposed to apply to this doctrine, have given rise to cruel persecution and violent invective disgraceful to the Christian character. We had hoped that this bitter feeling had much abated, if it had not entirely subsided, and therefore were not prepared to find the author of the "Remonstrance" had so far fallen into it, as to say, in allusion to the sentiments of Barclay on this head, after quoting some texts of Scripture which he considers to bear on the subject, (page 51,)—"And on the authority "of these texts, I do solemnly press this question—whether "he who says that the *flesh here spoken of is spiritually to "be understood, and that this body and spiritual flesh and "blood of Christ is to be understood of that divine and "heavenly seed before spoken of,*' (Barclay, page 448,) is not "an enemy of the Gospel of Christ?" Remonstrance, page 52.

Diffidence and humility are ornaments to the youthful Christian ; but does it comport with these Christian graces to be so dogmatical and censorious, as to pass such a sentence on one, of at least equal sincerity, and certainly of much greater religious experience than himself?

In a note referred to at the close of this chapter, B. W. N. remarks: "In the early writings of Friends there is much "respecting Christ being in us, i. e. all men, but nothing "respecting believers having died and risen in Christ as their "representative and head." The following short passage from George Fox (which was readily met with,) appears to require that the above assertion should, in honesty, be withdrawn. In his "Testimony of what we believe of Christ," he says:—"Now *it is an easy matter* to make an outward "profession of Christ's death; but it is another matter to "come to die with Christ and suffer with him, which they "must do if they will come to live and be glorified with "him." See Fox's Doctrinal Works, page 423.—Edit. 1706. Dying with Christ, being buried with him in baptism, &c. was an experience often borne testimony to by the early Friends.

Chapter XXI. has no quotation from either of our early Friends, but appears intended to militate against their doctrines, and is a sort of dissertation on the text, John i. 9, which, though a text of Scripture, is, according to our author's accustomed tendency, incorrectly quoted; and he thus attempts to give it a construction, which the text itself does not warrant. B. W. N. has rendered it thus: "*This is* "the true light, which lighteth every man that cometh into "the world." In the New Testament it stands, "*That was* "the true light," &c. Now it would almost seem that our author was inclined to give us a specimen of his skill in sophistry. He makes a distinction between "*the Word* as "Jehovah," and "Jesus of Nazareth," and seems to confine the text "to the period *subsequent* to the mission of John the Baptist," limiting the application of it to the "dispensation of "the Word made flesh," "and not to any principle or being separate from Jesus of Nazareth, of whom it is said, that he lighteth (not hath lightened) all men." That this is a most *unwarrantable* assumption, appears from the verses preced-

ing: "In the beginning *was* the Word, and the Word *was* "with God, and the Word *was* God; the same *was* in the "beginning with God. All things *were* made by *him*, and "without him *was* not any thing made that *was* made. In "him *was* life, and that life *was* the *light of men*. And the "light shineth *in* darkness, and the darkness *comprehended* "it not." Thus the past tense occurs *ten* times in *five* short verses, all referring to Jesus, the "Light" identically as the "Word," in his previous spiritual character.* Strange, that any one professing to value and understand the Scriptures, so much better than others, should thus wrest and misinterpret them! But this is not all; for we are gravely told, page 56, that the "Friends in numberless instances, substitute "enlighten for lighten, and that the word employed means "simply, to lighten or throw light upon." Surely much less than a classical education, or profound theological study, will satisfy us, that a light not only *throws* light, "as when the "bright shining of a candle doth give thee light," but also that it is by "the eyes of our understanding being *enlightened*," that we come to "know what is the hope of His calling, and what the riches of the glory of his inheritance in the saints." Ephes. i. 18. But is it not really trifling with the holy Scriptures thus to criticise them? Is it not mystifying, rather than elucidating them? Is *this* the way by which they make us "wise unto salvation through faith which is in "Christ Jesus?" We are persuaded it was never intended that they should be thus treated.

A further specimen of our author's misquoting occurs in the same page; for, in reference to the text, 1 Cor. iv. 5, find-

* There are several texts of Scripture, in addition to these, to which we have just referred, which are confirmatory thereof, but it may be necessary to quote only the following: "Jesus Christ, the same yesterday, to-day, and for ever." Heb. xiii. 8. "Grace be unto you, and peace from Him which is, and which *was*, and which is to come." Rev. i. 4.

ing probably, that as it stands, it would not suit his favourite notion of *throwing* light, he renders it, (and *that* without explanation or apology,) thus, "Who shall *throw* light upon the "hidden things;" whereas it is, "who both will *bring to light* "the hidden things of darkness, and will make manifest the "counsels of the heart." We may further remark that B. W. Newton's construction of the text, by confining it, as he does, to the time that our Saviour was on earth, and to the period subsequent to the mission of John the Baptist, does not agree with what he has himself quoted, "That was the true "light, which lighteth *every man that cometh into the world*,"—enough of itself to overturn all our author's theory. And be it observed that he here quotes this passage of Scripture differently from that adopted at the head of his chapter.

Chapter XXIV is entitled "Practical Truth," and in page 73 it is said: "How little any moral precepts can "effect, when separated from the Truth of the Gospel, is "shewn by the *utter failure of the principles of the Friends* "in delivering from mercantile, political, and I would add "literary worldliness."—If by this is meant, that these pursuits are in themselves wrong, it is too absurd to dwell upon. No one denies but that worldly things may engross our affections to the injury of our eternal interests. The principles of the Society of Friends have ever inculcated this truth, and we are constantly and earnestly admonished to guard against such a consequence by watchfulness and prayer: see the numerous advices in the Book of Rules, &c., under the head "Trade." It is therefore an entire mistake to say, that the *principles* of the Society of Friends have utterly failed in delivering from mercantile, political, or literary worldliness. Objections may be urged against the doctrines contained in the Holy Scriptures on the same ground; and the *principles* of Friends in unison with them, have never failed to hold up a testimony to *the Truth*; but it is a want of attention to them that has ever *been the cause* of those instances of "worldliness" to which *our author* alludes, and the *principles* are no more to be

charged with the failure, than they were in that day, when the apostle said, "Demas has forsaken me, having loved 'this present world.'" But we suppose B. W. N. means to imply, that although the principles of the Society of Friends may fail to preserve from worldly mindedness, those professed by him, invariably do it.

It has been stated in the introduction to these remarks, that it was our intention to confine them chiefly to the mutilated and partial—and therefore unfair manner, in which the extracts in the "Remonstrance" have been made. This, we believe, from the examples that have been given from Barclay, Penn, and others, is fully substantiated. We have not referred to many of the other authors mentioned by B. W. N. There is every reason to suppose we should find the same liberty taken with them, seeing the Scriptures themselves have been in some instances treated in the same manner.

To pursue the subject further, would be only to multiply instances of the like disingenuousness. Considering how few even in the Society of Friends possess the controversial writings of Penn, Barclay, and others, that are adverted to by B. W. N.—considering also that those who are not of that Society, are generally wholly unacquainted with them, and will probably rely on the accuracy of the quotations in the "Remonstrance," it is much to be lamented, that the author had not been impressed with the injustice of such proceedings, and that he had not attended more to that command of our Holy Redeemer before adverted to—to do to others as we would be done unto. For we put the question to him, and we desire him faithfully to answer it from his own conscience,—Would he approve of the same liberties being taken with any of his writings that he has used in the instances which we have now brought under review. The extracts in the "Remonstrance" are all marked as quotations;—of course *the unsuspecting* reader concludes that they are faithfully

made; but his surprise cannot fail to be great, on finding how much the sacred rule which we have adverted to has been disregarded.

But a due regard to moral practice alone, should induce all authors to avoid the course adopted in the "Remonstrance." It is always expected that voluntary evidence, should detail not only *the* Truth, but the *whole* Truth; and he that purposely keeps back circumstances that are in favour of an accused party, is guilty of an act of great injustice, and the tendency is the same, as if he had borne false witness against his neighbour.

This view of the subject as regards authors is very excellently expressed by a Bishop of London of the last century, in his pastoral letter. Speaking of an individual who by picking out certain passages in the works of some ancient Christian writers, had endeavoured to fasten on them a charge of infidelity, addresses these just remarks to the clergy of his diocese: "Let this instance convince you, how
 " unsafe it is to take the opinion of the fathers, or any other
 " writers, from the particular passages and expressions which
 " may be picked out of them, without attending to the
 " occasions upon which they were written, or comparing
 " them with the works of the same authors—a liberty which
 " has been much used of late, and if allowed would put it
 " in the power of designing men, to make almost any writer
 " to speak what opinion they please."

In conclusion, it might be supposed, from the frequency and acrimony of these attacks upon the religious tenets of the Society of Friends, that their practical tendency was dangerously antichristian—that they were subversive of love to God and man—inimical to the virtues on which our Redeemer pronounced his blessing—and that they led to a depravity in character, beyond other religious communities. We are very sensible, *that both as a society and as individuals, we are incapable of good without divine assistance, and that many amongst us are*

lamentably deficient in conduct—*not* however, we maintain, through *adherence to*, but through *deviation from* our religious principles. Yet we may be allowed to derive some consolation from observing, that on several very important subjects, many serious and reflecting persons are approximating to our views: witness the great change in public opinion on the subjects of War, Oaths, Slavery, and a compulsory provision for the Ministry—subjects on which, for more than a century, the Society of Friends stood almost alone. But adhering to their Christian principles through much persecution and reproach, they have now the satisfaction of seeing a great alteration in public opinion, in these respects, and a general toleration of religious liberty, which we believe their constancy in suffering was mainly instrumental in producing. (See Sewell's History, Index, Edit. 1834, "Quakers," &c.)

As to the excellent men whom it pleased infinite Wisdom to raise up as eminent instruments in turning many thousands from the evil of their ways, "from darkness to light, and from the power of Satan unto God,"—facts which cannot be denied by the most inveterate opposers of the doctrines they preached—but whom the author of the "Remonstrance" has made the peculiar objects of his attacks, and even stigmatized as "enemies to the Gospel of Christ," (see page 52,)—deniers of the incarnation of Christ, (page 27,) &c.—let the unprejudiced reader refer to the published histories of their lives and characters, for a refutation of that unrighteous judgment.—Without claiming for them infallibility, we believe they were true disciples of a crucified Redeemer, and honoured instruments in the promotion of that kingdom, which he has assured us (Matt. vii. 21) is not to be entered by calling him "Lord! Lord!" but by doing our heavenly Father's will;—which kingdom the apostle declared, "is not meat and drink, (or other outward rites,) "but righteousness, peace, and joy in the Holy Ghost;" (Rom. xiv. 17.) Their names will continue to be revered

by the Society, of which they were ornaments, as long as shall exist,—and we feel thankfully confident that it exist, notwithstanding the assaults of its adversaries, backsliding of some, and the apostacy of others of members.

A P P E N D I X.

NOTE A.—PAGE 23.

As it seems to be an object with the author of the Remonstrance to depreciate the Christian reputation of Robert Barclay, both by insinuation and direct attack, it appears proper to lay before the reader a short sketch of his character, drawn by his contemporaries, who knew him well: the following is abridged from "A short Account of his Life and Writings."

"He was distinguished by strong mental powers, particularly by great penetration, and a sound and accurate judgment. His talents were much improved by a regular and classical education. It does not, however, appear that his superior qualifications produced that elation of mind, which is too often their attendant: he was meek, humble, and ready to allow others the merit they possessed. All his passions were under the most excellent government. Two of his intimate Friends in their character of him, declare, that they never knew him to be angry. He had the happiness of early perceiving the infinite superiority of religion to every other attainment; and divine grace enabled him to dedicate his life and all he possessed, to promote the cause of piety and virtue. For the welfare of his Friends, he was sincerely and warmly concerned; and he travelled and wrote much, as well as suffered cheerfully, in support of the Society and the principles, to which he had conscientiously attached himself. But this was not a blind and bigoted attachment. His zeal was tempered with charity, and he loved and respected goodness wherever he found it.

"His spiritual discernment and religious experience, directed

by that divine influence which he valued above all things, eminently qualified him to instruct the ignorant, to reprove the irreligious, to strengthen the feeble-minded, and to animate the advanced Christian to still greater degrees of virtue and holiness.

In private life he was equally amiable. His conversation was cheerful, guarded, and instructive. He was a dutiful son, an affectionate and faithful husband, a tender and careful father, a kind and considerate master. Without exaggeration it may be said, that piety and virtue were recommended by his example; and that, though the period of his life was short, he had, by the aid of divine grace, most wisely and happily improved it. He lived long enough to manifest, in an eminent degree, the temper and conduct of a Christian, and the virtues and qualifications of a true minister of the gospel.

"Having 'fought the good fight,' and 'kept the faith,' he was favoured through the mercy of God in Christ Jesus our Lord and Saviour, to lay down his head in peace; and one who was with him at the time of his illness, declares that it was a solemn season—the Lord's power and presence bowed their hearts together, and Robert Barclay was sweetly melted in a sense of God's love. Though much oppressed by the disorder, and entirely resigned, a peaceful and Christian frame of mind shone through all: he expressed the love he bore toward all faithful brethren in England, who kept their integrity to the truth, and to all the faithful every where, concluding with these comfortable words:—"God is good
"still: and though I am under a great weight of sickness and
"weakness as to my body, yet my peace flows. And this I
"know—that whatever exercises may be permitted to come upon
"me, they shall tend to God's glory and my salvation, and in
"that I rest."

We expect the reader is by this time prepared to exclaim—
"Oh! that I may die the death of the righteous, and that my
"last end may be like his."

NOTE B.—PAGE 29.

Extracts from Barclay's Proposition, concerning the Communion, or Participation of the Body and Blood of Christ, referred to in the text, pages 28—29.

"THE communion of the body and blood of Christ is *inward and spiritual*, which is the participation of his flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells. Of which things the breaking of bread by Christ with his disciples was a figure, which even they who received the substance used in the church for a time, for the sake of the weak; even as abstaining from things strangled, and from blood, the washing one another's feet, and the anointing the sick with oil: all which are commanded with no less authority and solemnity than the former; yet seeing they are but shadows of better things, they cease in such, as have obtained the substance.

"The communion of the body and blood of Christ is a *mystery* hid from all natural men in their first, fallen and degenerate state, which they cannot understand, reach to, nor comprehend as they there abide—neither as they there are, can they be partakers of it, nor yet are they able to *discern the Lord's body*. And forasmuch as the Christian world (so called) for the most part hath been still labouring, working, conceiving, and imagining, in their own natural and unrenewed understandings, about the things of God and religion, therefore hath this *mystery* been much hid and sealed up from them, while they have been contending, quarrelling, and fighting one with another about the mere shadow, outside, and form,—but strangers to the substance, life, and virtue.

The *body* then, of Christ, which believers partake of, is *spiritual*, and not *carnal*; and his blood which they drink of is pure and heavenly, and not *human* or elementary, as Augustine also affirms of the body of Christ which is eaten, (in his Tractate, Psalm 98:—) 'Except a man eat my flesh, he hath not in him life eternal: and he saith, The words which I speak unto you they are spirit and life; understand spiritually what I have spoken. Ye shall not eat of this body which ye see, and drink

' this blood, which they shall spill which crucify me. I am the ' living bread, who have descended from heaven, exhorting that ' we might believe in him,' &c.

" If it be asked, then, What that body, what that flesh and blood is? I answer: It is that heavenly seed, that divine, spiritual, celestial substance, of which we spake before in the 5th and 6th propositions. This is that *spiritual body of Christ*, whereby and through which he communicates life to men, and salvation to as many as believe in and receive Him; and whereby man comes to have fellowship with God. This is proved from the sixth of John, from verse 32 to the end, where Christ speaks more at large of this matter, than in any other place. And indeed the *evangelist* and *beloved disciple* who lay in the bosom of our Lord, gives us a more full account of the *spiritual sayings* and *doctrine* of Christ than any other, and it is observable, that though he says nothing of the ceremony used by Christ, of breaking bread with his disciples, neither in his evangelical account of Christ's life and sufferings, nor in his epistles; yet he is more large in this account of the participation of the body, flesh, and blood of Christ, than any of them all. For Christ in this chapter, perceiving that the Jews followed him for love of the loaves, desires them (verse 27) to labour not for the meat that perisheth, but for that meat which endureth for ever: but forasmuch as they, being carnal in their apprehensions, and not understanding the spiritual language and doctrine of Christ, did judge the *manna*, which Moses gave their fathers, to be the most excellent bread, as coming from heaven; Christ, to rectify that mistake and better inform them—affirmeth first that it is not Moses, but his Father, that giveth the true bread from heaven. ver. 32 and 48. Secondly, this bread he calls himself, ver. 35, 'I am the bread of life:' and ver. 51, 'I am the living bread which came down from heaven. Thirdly, he declares that this bread is his flesh; ver. 51, 'The bread that I will give is my flesh;' and ver. 55, 'For my flesh is meat indeed, and my blood is drink indeed.' Fourthly, the necessity of partaking thereof ver. 53, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' And lastly, the blessed fruits and necessary effects of this communion of the body and blood of Christ,

ver. 35. 'This bread giveth life to the world.' ver. 50. 'He that eateth thereof dieth not.' ver. 58. 'He that eateth of this bread shall live for ever.' ver. 54. 'Whoso eateth this flesh, and drinketh this blood, shall live for ever.' ver. 56. 'And he dwelleth in Christ, and Christ in him.' ver. 57. 'And shall live by Christ.' From this large description of the origin, nature, and effects of this body, flesh and blood of Christ, it is apparent that it is spiritual, and to be understood of a spiritual body, and not of that body or temple of Jesus Christ, which was born of the Virgin Mary, and in which he walked, lived, and suffered in the land of Judea; because that it is said that it came down from heaven, yea, that it is he that came down from heaven. Now all Christians at present generally acknowledge, that the outward body of Christ came not down from heaven; neither was it that part of Christ which came down from heaven. And to put the matter out of doubt, when the carnal Jews would have been so understanding it, he tells them plainly, ver. 63, 'It is the Spirit that quickeneth, but the flesh profiteth nothing.' This is also founded upon most sound and solid reason; because it is the *soul*, not the *body*, that is to be nourished by this flesh and blood. Now outward flesh cannot nourish and feed the soul; there is no proportion, nor analogy between them; neither is the communion of the saints with God by a conjunction and mutual participation of flesh, but of the spirit: he that is joined to the Lord is one spirit—not one flesh. For the flesh, (I mean outward flesh—even such as was that wherein Christ lived and walked when upon earth, and not flesh when transformed by a metaphor to be understood spiritually) can only partake of flesh, as spirit of spirit: as the body cannot feed upon spirit, neither can the spirit feed upon flesh. And that the flesh here spoken of is spiritually to be understood, appears further, inasmuch as that which feedeth upon it shall never die—but the bodies of all men once die—yea, it was necessary that the body of Christ himself should die. That *this body and spiritual flesh and blood of Christ is to be understood of that divine and heavenly seed before spoken of* (quoted by B. W. N.) by us, appears both by the nature and fruits of it. First it is said, It is that which giveth life unto the world: now this answers to that light and seed which is testified of, John i., to be

the light of the world and the life of man. For that spiritual light and seed, as it receives place in men's hearts, and room to spring up there, is as bread to the hungry and fainting soul, that is (as it were) buried and dead in the lusts of the world; which receives life again, and revives, as it tasteth and partaketh of this heavenly bread, and they that partake of it, are said to come to Christ; neither can any have it, but by coming to him, and believing in the appearance of his light in their hearts, by receiving which and believing in it, the participation of this body and bread is known. And that *Christ understands the same thing here by his body, flesh, and blood, which is understood, John i. by the light enlightening every man*, (quoted by B. W. N.) and the life &c. appears; for the light and life spoken of, John i., is said to be Christ. He is the true light: and the bread and flesh, &c. spoken of John vi. is called Christ—I am the bread of life, saith He. Again, *they* that receive that light and life, John i. 12, obtained power to become the sons of God by believing in his name: so also here, John vi. 35, 'He that cometh to this bread of life shall not hunger, and he that believes in Him, who is this bread, shall never thirst.'—Barclay's Apology, 445—449.

THE END.

In the press (12th month, 1835,) and will be published in a few days, "A Testimony to the Truth of God, as held by the People called Quakers; being a short Vindication of them from the abuses and misrepresentations often put upon them by envious apostates and mercenary adversaries. 1698. By W. PENN." Now re-published in vindication of them from several similar misrepresentations revived against them in the present day,—1835. With an Appendix, containing some Extracts from their approved writers, in further illustration of the same subject.

London: published by J. & A. Arch, Darton and Harvey, and E. Fry; and to be had of all Booksellers in the Country. price 1s. 6d. 8vo. pamphlet.



INTRODUCTION.

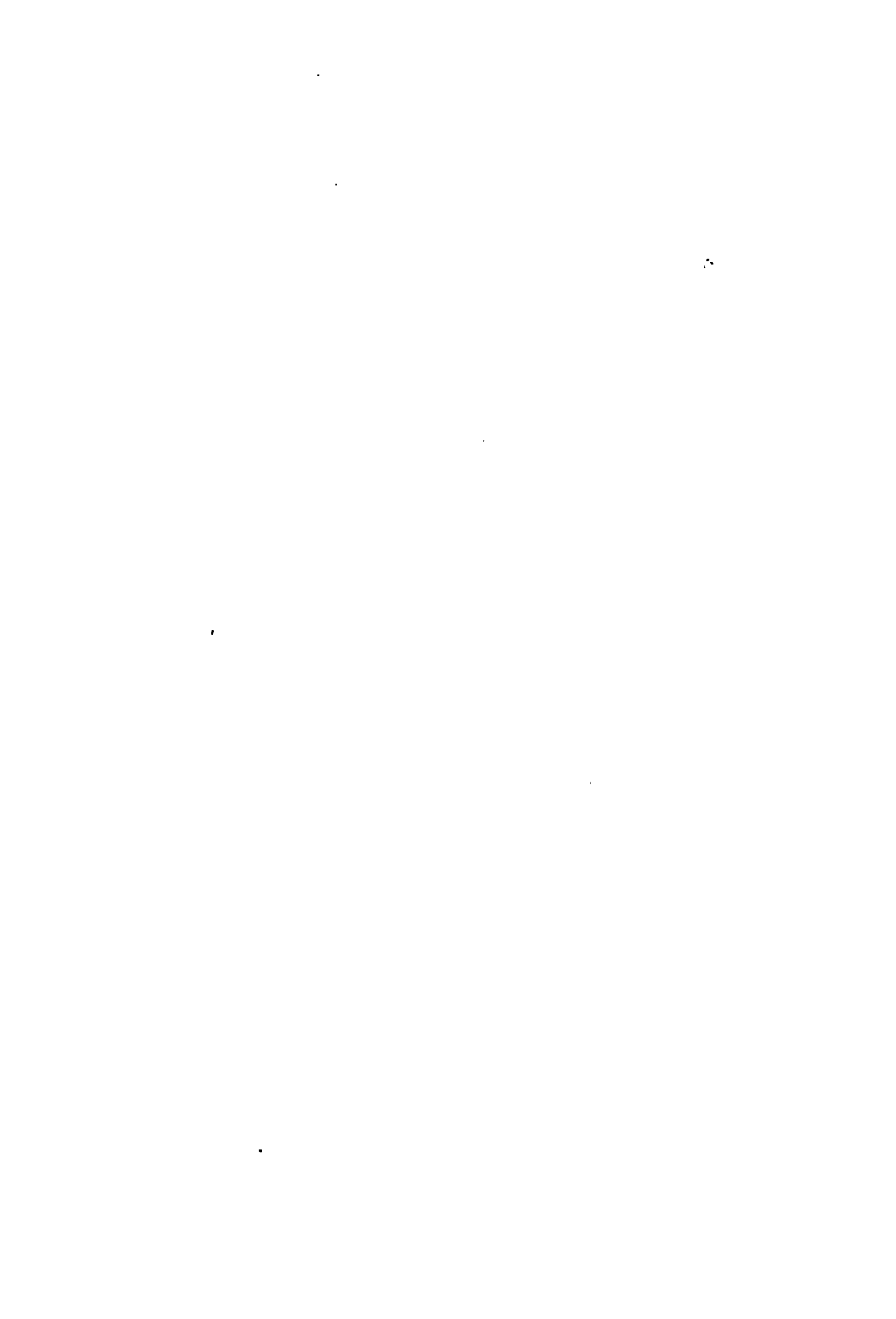
The "Brief remarks on impartiality in the interpretation of Scripture," and the letter addressed "to the followers of Elias Hicks, in the city of Baltimore and its vicinity, by Joseph John Gurney," here annexed, it is presumed, contain an exposition of the religious principles and doctrines professed by that portion of the Religious Society of Friends with which the author is in unity, and of which he is an acknowledged minister and distinguished member.

"The Defence of the Society of Friends" composing the Yearly Meeting held at Baltimore, as published by the Representatives of that meeting, together with an Appendix to this Defence, are here also annexed.

It is presumed that these several publications as far as they go, shew the principles and doctrines as *now avowedly professed* by the orthodox Quakers, and also as professed by Friends.

It has been deemed expedient to append to these publications some extracts from the writings of R. Barclay and Anthony Benezet, illustrating the doctrines and testimonies of Friends, as professed by the Society in its earlier and better days.

From these plain exhibits here submitted without comment, the reader is left to judge which of the parties appear to be now advocating the original principles of the Society, or whether either of them are endeavouring to undermine and subvert those principles.







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